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p. 8, the diagram representing the Semitic conception of the universe, contributed by Principal O. C. Whitehouse to Hastings' *Dictionary of the Bible*, where the moon turns her illuminated side away from the sun. Except for this small detail, for which Dean Ryle is not responsible, his book deserves a hearty commendation. It is well printed and of a very low price.

Problems of Boyhood. By Franklin W. Johnson. Chicago: The University of Chicago Press, 1914. Pp. xxv+130. \$1.00.

The readers of the *Biblical World* will not need an introduction to this volume which appeared originally in a series of chapters in this magazine. The value of the book lies, not only in its good sense, which is abounding, but also in the fact that it is written to meet actual needs of actual young men whom Professor Johnson was engaged in teaching. This makes it a practical book and one which can be used with inevitable success among boys of high-school age.

Encyclopaedia of Religion and Ethics. Vol. VI, Fiction-Hyksos. Edited by James Hastings. New York: Scribner, 1914. Pp. xviii+890.

We have become so accustomed to expecting the highest grade of work in this dictionary that there is a danger that we shall take the present volume as a matter of course, but any careful reading of the volume will produce rather the impression of admiration and astonishment. The scale of treatment is still catholic, and every article, so far as the reviewer has examined them, indicates thoroughly honest work.

In the present volume the outstanding articles are those on "God," the "Gospels," and "Greek Religion." And yet such exhaustive articles as those on "Human Sacrifice," "Hinduism," and "Heredity" are certainly not to be overlooked. The article on the "Greek Orthodox Church" is a splendid example of compressed encyclopedic treatment. The article on the "Gospels" is a good summary by Professor Burkitt and is a compact exposition of the various theories connected with the origin of the Gospels. The dates on the whole are rather late and the article will doubtless serve to check the tendency of certain recent writers to date the Gospels rather early. Professor Burkitt cannot bring Mark prior to 65, Matthew to 80, and John to 100.

For light on modern thinking, we particularly commend to our readers the article on "Heredity." It really consists of two articles, one an exposition of biological facts with special relation to Mendel's law, and the other an extension of the theories of heredity into ethics and religion. We are inclined to enter a mild caveat to the conclusion of the latter article, although we have

sympathy with the author's fear of a too hasty application of the Mendelian law to the field of social morality.

Altogether, the new volume more than confirms our conviction as to the immense importance of the study. It should be in the hands of every careful student.

The Philosophy of Christ's Temptation. By George S. Painter. Boston: Sherman, French & Co., 1914. Pp. 333. \$1.50.

Many books have been published on the subject of the temptation of Jesus. They are often of such a kind that it is a relief to turn to Dr. Painter's book. The author moves at ease in the domain of modern psychology, he is familiar with scientific results in the study of the Bible, and, what is just as important, he is in touch with the spiritual meaning of religion. The idealized Christ of the temptation story is not quite the historical Jesus; the ethical and religious drama of the temptation as we have it has been, to a great extent, lifted up into the realm of the universal so that it stands as typical of all possible temptations. Christ's life is a work of art, and, like all true art, it unifies and vitalizes the lives of men. The teaching of the temptation story is that thought fashions character and that it is mainly developed in solitude or reasonable privacy; the secret place, the place of prayer, becomes the place of self-revelation, where man becomes himself; he finds God when he meets the highest demands of his soul. Dr. Painter's book will reveal to the reflecting mind an intense meaning in the temptation of Christ. It will appeal mostly to those who are as dissatisfied with cheap and tawdry conceptions of religion as well as with cold and lifeless unbelief; it will help them upward. When Christ is so understood, he does lift men unto himself.

Vital Problems of Religion. By J. R. Cohu. New York: Scribner, 1914. Pp. xiv+289.

This is a fascinating book, not because it contains much that is new, but because it rings true. The author believes in personal religion as the key to theology. His chapter on the revelation of the "Living God through Evolution" is fresh and timely; it shows how evolution is the final reply to ancient materialism and how religion can rightly interpret it as the revelation of a Mind dwelling in Nature. The style of the author is racy and lucid. Preachers will find it inspiring.

The Bible as Literature. By Irving Francis Wood and Elihu Grant. New York: Abingdon Press, 1914. Pp. 346. \$1.50.

This volume belongs to a series of Bible-study textbooks for the use of undergraduate classes in colleges. It deals with the Bible as

literature from the modern scientific point of view, while it lays stress on the religious value of the Scriptures. The prophets are studied before the historical books and a good survey of prophetic activity is given. Historical statements are accurate; there are a few good maps and a good bibliography. This textbook will doubtless appeal to our young people and give them an insight into the permanent message of the Bible. We should like to see this book studied by the more intelligent laymen in the church.

The Christian Eucharist and the Pagan Cults.

The Bohlen Lectures for 1913. New York: Longmans, Green & Co., 1914. Pp. xii+203. \$1.20.

Sacramentalism has always played a great part in the primitive religions and later. Prophetic theology in Israel was not in sympathy with it; neither was primitive Christianity, while it was still a Jewish sect. Dean Groton's book admits the influence of Hellenic thought in the mind of Paul and that he had much in common with the general teaching of the mystery-religions. Although the author examines this teaching in detail, he does not make very clear, except at the end of his book, what his conclusions are, viz., since baptism and the Lord's Supper were not sources of salvation but seals, affirmations, and stimulations of the same, it is clear that Paul did not blindly accept the magical mysticism of his day. Dean Groton's book will help toward the solution of the problem of the origin of Christianity. It is valuable as coming from one who belongs to a church where sacramental life has assumed a great importance.

The Problem of Christianity. By Josiah Royce. 2 vols. New York: Macmillan, 1913. Pp. xlv+425 and vi+442. \$3.50.

These two volumes by Professor Royce have all the characteristics of their author's temperament and thought. They are almost wearisomely repetitious, but that, perhaps, is due to the fact that they were originally given as lectures. That they are exceedingly stimulating goes without saying. It is equally obvious to all who are acquainted with Professor Royce that they center around the conception of loyalty. Furthermore, they form an excellent obligato upon Christianity, and having said this the reviewer feels that he has characterized the volume.

In order to discover what Christianity is, Professor Royce goes back to Jesus and Paul. This, in the nature of the case, puts a premium

upon exposition, and this, in turn, demands a historical mind. Professor Royce's exposition of Paul is not exposition; it is an elaboration of certain philosophical possibilities which Paul's teaching offers, but which from the Pauline point of view appear much less central than Professor Royce would make them.

Mr. H. M. Wiener's "Studies in the Septuagintal Texts of Leviticus" are reprints from the *Bibliotheca Sacra*. Mr. Wiener studies the different readings of the MSS and attempts to group them together.

Dr. Hillis' new book on *The Story of Phaedrus* (Macmillan. \$1.25) is a very interesting novel. The theme of the story is the conversion to Christianity of a young fugitive slave and his work as the collector of the Memorabilia of Jesus, the lost source Q.

Dr. G. A. Barton issues in a pamphlet his article on "The Historical Value of the Patriarchal Narratives" published in the *Proceedings of the American Philosophical Society*. He shows how the fourteenth chapter of Genesis must have been written at a very late date. The treatment of extra-biblical sources is scholarly and complete.

If anyone is inclined to believe that the Student Missionary Movement is narrow in conception and in ideals, he has only to read the remarkable volume *Students and the World-wide Expansion of Christianity* (New York: Student Volunteer Movement for Foreign Missions, 1914), edited by Fennell P. Turner. It is composed of the addresses delivered before the Seventh International Convention of the Student Volunteer Movement for Foreign Missions, Kansas City, Missouri, December 31, 1913, to January 4, 1914. The addresses, almost without exception, move on a extraordinarily high plane of thought and show careful preparation. Secretary Bryan's address might very well have been edited to take out certain colloquial expressions, but addresses like those of Professor Warneck, Sherwood Eddy, and Dr. Mott are of more than occasional importance. Similar are the addresses by Secretary Barton and Secretary Franklin on some of the more practical problems of missionary work. The volume covers an extraordinary range of topics and at every point will be read with interest and give help. Especially valuable is the Appendix, which gives a bibliography of books upon the general missionary field.